2. Posted on 27 January 2018:

Study of the Quran and hadiths (revised, edited and amended)

Will God have a shadow on the day of resurrection and the prophet, who was a mere human, had no shadow? Was the prophet superior to God, whereas He is, according to us, the most high and superior to all?

لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ

There is nothing like Him (*42/11*).

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۚ

He is the supreme dominator on His slaves (*6/18, 61*).

Incredible! But is it true? Or is it a legend? Those who believe in it are getting more and more depressed with this believe!

Let us analyze facts:

In the hadiths that I quoted below, we find that God or His throne will have a shadow on that day (of resurrection). But the prophet, as pretended by the sect *sunnat jamaat*, had no shadow at all for reasons they narrate and stories that they tell about. For example, we have the following such stories:

1. The prophet was created with light (*nur*) or from the light of God (*nurullah*), on that account, he had no shadow.
2. When the prophet was born, his mother, Aminah, had seen a dream and a voice spoke: You have given birth to the master of the nation (as if she knew that there will be a Muslim nation despite that she was an infidel) and that light would come out of him and would illuminate the whole of Basra.
3. Aminah was supposed to have said: I saw, on the night I gave birth to him, light that illuminated the castles of Syria.
4. There is another narration which says that, at the moment of the birth of Muhammad, she saw light that fill her house.

When I will treat these issues, I will mention narrations where he (the prophet) said that he was created with light of God and that he was the first thing that He created, that is the light of Muhammad. We will see the hadiths on the first supposed creation of God. Then we will talk on the sect *sunnat jamaat*'s conception and belief.

You may check this reference: https://www.quora.com/Did-Muhammad-SAW-not-have-a-shadow...

These are stories tha will make you sleep in a standing position. Are you still willing to sleep in this position?

On sunnah.org, a purely *sunnat jamaat* site, there are four narrations (*athar*) (not hadiths, words of the prophet, as the prophet had never said thing like: I don't have a shadow or my shadow does not touch the ground, but it touched the heaven (sky)) on this issue.

We have a second category of people who say that the prophet did have a shadow. See the narration of Aisha below.

On https://islam.qa, we have an answer to this pretension:

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However, there are other narrations which indicate that prophet Muhammad did have a shadow.

https://islamqa.org/hanafi/daruliftaa-birmingham/20042

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And it mentions the narration of Aisha.

Finally, the battle continues with the prophet: Had he a shadow or not? God, who is Perfect, has no fault, will have a shadow on the day of resurrection while His prophet did not have one.

The aim of this message is simply to prove that God (who is considered as Perfect by all, hanging on His throne or sitting on it, is everywhere, while His feet are crossed, He needs no place, according to *sunnat jamaat*) will have a shadow on that particular day. Let me ask one question:

What is the thing that will give shadow: the light of the sun or the moon? The sun and the moon are the two sources that make something get a shadow. There are those who say that God is Himself a source of light and He has his own shadow. Incredible!

I think that, neither the light of the sun, nor that of the moon, can give shadow to God – which is in a solid state according to hadiths themselves – I am saying this for the following reasons:

Man can look at the sun (using a sun glass or any apparatus or he can look at the moon with naked eye). This is because they are situated below the sky (heaven) nearer to the earth that is the first heaven. This is according to Muslims. Between each heaven (sky), there is a distance of 500 years travel or walking. Remember that at the time the Quran was revealed, there were no spaceships, although we know that spaceships cannot reach that supposed distance).

وَمِنْ كُلِّ سَمَاءٍ إِلَى سَمَاءٍ مَسِيرَةُ خَمْسِ مِائَةِ سَنَةٍ

Between each sky (heaven), there is a distance of five hundred years walking or travel (*Tirmidhi: vol. 5, book 44, hadith 3298; Ahmad: vol. 2, page 292, hadith 1770; Abu Ya'la: vol. 12, page 75, hadith 6713*).

إن بُعد ما بين السماء والأرض، وما بين سماء إلى سماء، مسيرة خمسمائة سنة

The distance between heaven and earth and between each two heaven, is five hundred years of walking or traveling (*Al-bahr al Madid: vol. 4, page 387*).

أنَّ كِثَف كُلِّ سماءٍ خَمْسُ مئَةٍ عام، وما بين السَّماءِ والأَرْضِ: خمسُ مئَةِ عامٍ.

The distance between each heaven is five hundred years (of traveling). Between the heaven and the earth is a distance of five hundred years (of traveling) (*Tafsir Uthaymine: page 36, and he attributed it to Tirmidhi*).

If someone wishes to go to seventh heaven, as has been the case of the prophet, with the so-called mi'raj (night ascension), he has to travel during 9,325.75 days (one day = 24 hours = 9.325/75*24 = 223,818 hours or 466,287.5*24 = 11,190,900 hours). But there is the pretension that, in one wink, the prophet went to the seventh heaven and came back. His hook was still swinging when he returned. Do you believe in such narrations? We have arrived at these figures as follows:

500*7 (distance between the earth and the first heaven and between every two heavens) = 3,500 years.

3,500*365 (days) = 1,277,500 days.

If we calculate one day for God to be equal to fifty thousand years for us, then we will have: 1,277,500/50,000*365 = 9,325.75 days.

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ

The angels and the Spirit will ascend to Him during a day the extent of which is fifty thousand years. (*70/4*).

If we consider one thousand years of ours to be equal to one year for God, as in this contradictory verse, we will have:

1,277,500/1,000*365 = 466,287.5 days.

ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ

Then it will ascend to Him in a day, the extent of which is a thousand years of those which you count (*32/5*).

Try to imagine taking all these times to go and meet God in the seventh heaven, while He is sitting on or hanging over His throne and paradise is supposed to be found there! Don't expect to be like prophet Muhammad!

Now, if we agree that the sun and the moon are found below the first heaven, the one which is nearer to the earth, then how will they give shadow to God, being in such a position and the distance He is on His throne? Logically, the sun is found below and God is above, so where will His shadow be so as to cover all the seven categories of people that the prophet mentioned in hadiths?

I avail myself of this occasion to cast a glance at the Quranic verses on the sun and the moon and where they will be on the day of resurrection:

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ

And the sun and the moon are joined (*75/9*).

What does « joined » mean? Does it mean that they will become one? How can they be joined together being two solid matters? That is to say, they will become one? Will the sun or the moon leave their orbits to meet together? Have I understood this issue properly?

Or will you say that God knows how He will make this happen? But you, who have been gifted with a mind and intelligence, don't you know anything so much so that you say: God knows better! Do you attribute knowledge to God every time you don't understand or know a thing?

If this is true, then from where will God get the shadow, in addition to allowing seven categories of people to get therein? The sun will be below or in the sea or on earth or in fire, how will He get the shadow? With what? You will find that the *mufassiroun* mentioned several commentaries to this verse:

عن عطاء بن يسار تلا هذه الآية يوما: وجمع الشمس والقمر، ثم قال: يجمعان يوم القيامة، ثم يقذفان في البحر، فيكون نار الله الكبرى.

One day, 'Ata ibn Yasir recited the verse: And the sun and the moon are joined, – then he said: On the day of resurrection, they will meet each other, then they will be thrown in the sea and that will be a great fire for God (hell) (*Tafsir Quran par Ibn Wahb: vol. 1, page 115, hadith 263; Tafsir Tabari: vol. 24, page 57; Tafsir at-Tha'labi: vol. 27, page 126; Tafsir Baghwi: vol. 5, page 183; Tafsir Zamkhashri: vol. 4, page 660; Futuh al ghaib: vol. 16, page 161; Ad dur al manthur: vol. 8, page 345; Tafsir Alusi: vol. 15, page 154; Safwat at tafasir: vol. 3, page 461*).

قال ابن زيد، في قوله: (وَجُمِعَ الشَّمْسُ وَالْقَمَرُ) قال: جُمعا فرُمي بهما في الأرض.

Ibn Zayd said, concerning His statement: And the sun and the moon are joined: They will be joined and then they will be thrown on the earth (*Tafsir Tabari: vol. 24, page 57; Tafsir Qasimi: vol. 9, page 363*).

عَنْ مُجَاهِدٍ، وَجُمِعَ الشَّمْسُ وَالْقَمَرُ [القيامة: ٩] قَالَ: كُوِّرَا يَوْمَ الْقِيَامَةِ

Mujahid said concerning the verse: And the sun and the moon are joined: On the day of resurrection, they will agglomerated (joined into one mass) (*Tafsir Tabari: vol. 23, page 482, vol. 24, page 57; Tafsir Al wasit: vol. 4, page 391; Ad dur al manthur: vol. 8, page 345; Tawfiq ar Rahman: vol. 4, page 399; As sahih al masbur: vol. 4, page 564; Tafsir Al-ma'moun: vol. 8, page 266; Tafsir As-Sam'ani: vol. 6, page 104*).

وَجمع الشَّمْس وَالْقَمَر أَيْ: جَمَعَهُمَا جَمِيعًا.

And the sun and the moon are joined: that is they will be joined together (*Tafsir Quran par Ibn Abi Zamanine: vol. 5, page 64*).

وَجُمِعَ الشمس والقمر أي: جمع بينهما في ذهاب الضوء، فلا ضوء لواحد منها.

And the sun and the moon are joined: that is they will be joined by making them lose their light (rays). They will no more have rays or brightness (*Ma'ani al-Quran: vol. 3, page 209; Gharib al-Quran: page 181; At-tibyan fi tafsir gharib Quran: page 329; Al hidaya ila bulugh an nihaya: vol. 12, page 7865; Tafsir Qasimi: vol. 9, page 363*).

وجُمِعَ الشمسُ والقمرُ فيه أربعة أوجه: أحدها: أنه جمع بينهما في طلوعهما من المغرب [أسودين مكورين] مظلمين مقرنين. الثاني: جمع بينهما في ذهاب ضوئهما بالخسوف لتكامل إظلام الأرض على أهلها , حكاه ابن شجرة. الثالث: جمع بينهما في البحر حتى صارا نار الله الكبرى.

And the sun and the moon are joined: There are four possibilities: (1) they will be joined at the moment they rise in the west (tow black thing joined together); (2) They will be joined when their brightness will disappear by means of an eclipse so much so that the earth will be completely obscure for the inhabitants. This is a statement made by Ibn Sharaja; (3) They will be both joined in the sea so much so that it will become a great fire for God (*Tafsir Al-Mawardi: vol. 6, page 153; Tafsir An-nasfi: vol. 3, page 571*).

Is this so called fire the same fire of hell!

وجمع الشمس والقمر أَيْ: جُمعا في ذهاب نورهما

And the sun and the moon are joined: that is, they will be joined by the disappearance of their brightness (*Al-wajiz: page 1154; Ma'ani al-Quran: vol. 5, page 252; Tafsir al-Baswit: vol. 4, page 391, vol. 22, page 486*).

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ كالبعيرين القرينين قاله مقاتل وقال الكلبي: كالثورين العقيرين وقال الفراء والزجاج: أي جُمِعَا في ذهاب نُورِهما .وقال الكلبي المعنى: جُمع النوران، أو الضياءان.

And the sun and the moon are joined: they will be like two camels which are near. This is the statement of Muqatil. Al Kalbi said: They will be like two sterile bulls. Al-Fara and Az-Zujaj said: That they will be joined by the disappearance of their light/brightness. Al-Kalbi said: The meaning is that the two lights of brightness will have met (*Al-mu'jam al-kabir: vol. 9, page 209, hadith 9019; Tafsir al-'Az Ibn Abdus salaam: vol. 3, page 393; Ad-dur al manthur: vol. 3, page 389; At-tafsir al-baswit: vol. 22, page 487*).

ثم من الناس من زعم أنهما يجمعان يوم القيام كالبعيرين القرينين، أو الثورين القرينين، فيلقيان في النار، ويعذبان بها.

Then, there are people who say that they will be united like two camels with horns or two bulls with horns and they will be thrown in fire to be punished therein (*Tafsir Al-Matardi: vol. 10, page 341*).

Here, it is question of throwing them into the fire, taking into consideration that the sun itself is fire!

وَجمع الشَّمْس وَالْقَمَر أَي: فِي الخسفة وإذهاب الضَّوْء. ثمَّ يلقيان فِي النَّار فيصيران نَارا على الْكفَّار.

And the sun and the moon are joined: that is by an eclipse and their brightness will disappear. Then they will be thrown in fire and will become fire for the infidels (*Tafsir As-sam'ani: vol. 6, page 104*).

Since the existence of the sun and the moon, how many eclipses have we witnessed? Do you know and have counted how many? So, how many days of resurrection have we?

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ أَيْ جُمِعَ بَيْنَهُمَا فِي ذَهَابِ ضَوْئِهِمَا فَلَا ضَوْءَ لِلشَّمْسِ كَمَا لَا ضَوْءَ لِلْقَمَرِ بَعْدَ خُسُوفِهِ.

And the sun and the moon are joined: that is, they will be united by the disappearance of their brightness (rays). The sun will no more have brightness (rays). The same apply to the moon and this will be considered as its eclipse (*Tafsir Al-qurtubi: vol. 19, page 96*)

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ كالثورين المقرونين العقيرين الأسودين فَيَرْمِي بهما فِي حجاب النُّور

And the sun and the moon are joined: as two bulls with horns, sterile, black and they will be thrown in the purdah of light (*Tanwir al-miqyas fi Tafsir Ibn Abbas: page 493*).

In everything that I mention as commentaries of *mufassiroun*, we note that the moon also will rise from the west. Have you ever heard of it? For the sun, we know about stories related to it, but for the moon, do we have stories related to it? If anyone has heard something from Quran or hadiths about this issue, I beg he/she let me know. This will prevent people from sleeping in a standing position!

The strange thing in this is that we could not find even one hadith that explain this phenomenon: the sun and the moon will be united or joined!

لاَ تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا

The Hour will not be established until the sun rises in the west (*Al-bukhari: vol. 4, book 54, hadith 421, vol. 6, book 60, hadith 158, 159, vol. 8, book 76, hadith 513, vol. 9, book 88, hadith 237, book 93, hadith 520; Muslim: book 35, hadith 6525, book 37, hadith 6644, book 41, hadith 6932, 7025, 7039, 7040; Abu Dawood: book 14, hadith 2473; Tirmidhi: vol. 2, book 1, hadith 598; Ibn Majah: vol. 1, book 5, hadith 1161, vol. 5, book 36, hadith 4041, 4056, 4068, 4069; Ahmad: vol. 1, page 220, hadith 176, vol. 12, page 78, hadith 7161, vol. 13, page 486, hadith 8138, vol. 14, page 442, hadith 8850, vol. 15, page 90. hadith 9171, vol. 16, page 500, hadith 10859; Ibn Hibban: vol. 15, page 252, hadith 6838; As-sunan al-kubra: vol. 9, page 304, hadith 18616; Kanzul-ummal: vol. 14, page 206, hadith 38407, page 348, hadith 38896*).

When we said that the sun meets the moon and are united, do we mean that any of the two will leave its orbits to go to the other one? But Quran says:

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ۚ

And the sun runs [on course] toward its stopping point (*36/38*).

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۖ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ

And it is He who created the night and the day and the sun and the moon; all [heavenly bodies] in an orbit are swimming (*21/33*).

Do the day and the night have orbits?

Then it says:

لَا الشَّمْسُ يَنبَغِي لَهَا أَن تُدْرِكَ الْقَمَرَ... وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ

It is not allowable for the sun to reach the moon… but each, in an orbit, is swimming (*36/40*)

It appears that this verse contradicts verse 75 of chapter 9. But the commentators of the Quran – *mufassiroun* – say that this verse (*36/40*) is referring to life in this world whereas the preceding verse (*75/9*) refers to the Hereafter (resurrection). Let us see their statements:

فإذا اجتمعا وأدرك كل واحد صاحبه قامت القيامة.

When they will be united, each one of them, then there will be the day of resurrection (*Tafsir At-Tha'labi: vol. 22, page 278*).

قال الله في حال يوم القيامة وَجُمِعَ الشمس والقمر [القيامة: ٩]

God says concerning the event of resurrection: The sun and the moon will be united (*Al- hidaya ila bulugh an-niyaha: vol. 9, page 6037*)

وقيل: يدركُ أحدهما الآخرَ بخلاف الدنيا لقوله: لَا الشَّمْسُ يَنْبَغِي لَهَا أَن تُدْرِكَ الْقَمَرَ، [يس: ٤٠]

They said: One will be united with the other, contrary to this world, according to His statement: The sun and the moon will be united (*Lubab at-tafasir: page 3448*).

فَإِذَا جَاءَ وَقْتُ الْقِيَامَةِ أَدْرَكَ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ وَاجْتَمَعَا

When it is time for the resurrection, each one of them will meet its companion (the other) and they will unite (*Tafsir Ar-razi: vol. 30, page 724*).

وَمَا كَانَ لَهُمَا أَنْ يَجْتَمِعَا قَبْلَ ذَلِكَ الْوَقْتِ.

They have no right to unite before that time (the resurrection) (*Adwa al-bayan: vol. 8, page 437*).

إلى أن يأتي أمر الله فيخسف القمر وتكسف الشمس ويجمعهم الله.

Until comes the command of God, Then the sun and the moon, both, will eclipse and God will assemble them (*Tafsir al-Quran by Usama Sulayman: vol. 22, page 6*).

عطاء بن يسار: يجمع بينهما يوم القيامة ثم يقذفان في البحر.

'Ata ibn Yasar said: They will be gathered on the day of resurrection, then they will be thrown in the sea (*Tafsir Hadaiq ar-ruh: vol. 30, page 443*).

As for the moon, we have two verses of the Quran concerning the resurrection and its approaching:

اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ

The Hour had come near, and the moon had split [in two] (*54/1*).

For the splitting of the moon into two, I have already posted an article about it and I will re-post it in the future.

وَخَسَفَ الْقَمَرُ

And the moon has darkened (*75/8*).

In these two verses, we find that the Quran uses the past tense, not the present or future tense: "had come near", "had split" and "has darkened". I don't remember whether a verb in the past tense in Arabic, would mean the present or the future in other languages. But it seems a bit strange! Will the moon eclipse only on this occasion (the resurrection)? How many eclipses of the moon had we since its existence? How many days of resurrection had we known? Has the Quran explained what an eclipse is? Or has modern science done so?

Concerning the sun, in hadiths, we have things which are contrary to the citations. In it, it says that the sun will come so near to mankind, that the sweat of the latter will reach half the lobe of his ear:

وَقَالَ إِنَّ الشَّمْسَ تَدْنُو يَوْمَ الْقِيَامَةِ حَتَّى يَبْلُغَ الْعَرَقُ نِصْفَ الأُذُنِ.

And he said: On the day of resurrection, the sun will come near until the sweat reaches half the lobe of the ear (*Al-bukhari: vol. 2, book 24, hadith 553; Al-mu'jam al-awsat: vol. 8, page 310, hadith 8735; Majma'uz-zawaaid: vol. 10, page 371, hadith 18498*).

وَتَدْنُو مِنْهُمُ الشَّمْسُ، فَيَقُولُ بَعْضُ النَّاسِ أَلاَ تَرَوْنَ إِلَى مَا أَنْتُمْ فِيهِ، إِلَى مَا بَلَغَكُمْ،

The sun will approach them and some people will say: Don't you see in what situation you are, where it has brought you to (*Al-bukhari: vol. 4, book 55, hadith 556; Ahmad: vol. 15, page 385, hadith 9233*)?

وَتَدْنُو الشَّمْسُ، فَيَبْلُغُ النَّاسَ مِنَ الْغَمِّ وَالْكَرْبِ مَا لاَ يُطِيقُونَ وَلاَ يَحْتَمِلُونَ فَيَقُولُ النَّاسُ أَلاَ تَرَوْنَ مَا قَدْ بَلَغَكُمْ

The sun will come near. People will be so much afflicted and worried, that they would not be able to endure and unable to bear. People will say: Don't you see where the situation has brought you to (*Al-bukhari: vol. 4, book 55, hadith 581, vol. 6, book 60, hadith 236; Muslim: book 1, hadith 378; Tirmidhi: vol. 4, book 11, hadith 2434; Ahmad: vol. 15, page 385, hadith 9623; Musnad Abdullah ibn Mubarak: page 61, hadith 101; Ibn Abu Chaybah: vol. 6, page 307, hadith 307, hadith 31674; Kanz-ul-ummal: vol. 14, page 392, hadith 39051*) ?

In all these hadiths, we find that the sun will come near, but neither mention of the moon is made, nor that they will meet each other, nor will they be thrown in the sea or on land or in fire! Do you understand something from that?

I beg you excuse me for I have been a bit far and have gone out of subject. I made this only for Muslims to understand what had happened and what is happening to their religion of Islam.

Let us continue:

For something to have a shadow, it must be something solid, which have a shape. What shape will God have: shape of a man or any other shape? I am saying the shape of man because, as I have said in my other posts, God resembles man very much.

In the Quran, I don't think that God talks about His shadow. The word "shadow", in the indefinite, is mentioned only once and no reference is made to the shadow of God. See *77/30*. The word "the shadow", definite, is mentioned thrice. See *25/45*; *28/24*; *35/21*. The word "shadows" is mentioned twice. See *36/56*; *77/41*. No mention of the shadow of God is mentioned.

On another occasion, we will see hadiths pertaining to the shape of God on that day.

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ: إِنَّ اللهَ يَقُولُ يَوْمَ الْقِيَامَةِ: أَيْنَ الْمُتَحَابُّونَ بِجَلَالِي، الْيَوْمَ أُظِلُّهُمْ فِي ظِلِّي يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي.

Abu Hurayra said: The messenger of God had said: God will say, on the day of resurrection: Where are those who love my grandeur? Today, I will place them under My shadow, the day where there will be no shadow except mine (*Muslim: book 32, hadith 6225; Muatta: vol. 2, page 131, hadith 2005; Musnad Abdullah ibn Mubarak: vol. 5, hadith 5; Ahmad: vol. 12, page 169, hadith 7232, vol. 14, page 168, hadith 8455, page 427, hadith 8832, vol. 16, page 455, hadith 10780, page 521, hadith 10911, vol. 28, page 389, hadith 17157, vol. 32, page 185, hadith 19439; Darimi: vol. 2, page 911, hadith 2788; As-sunan al-kubra: vol. 10, page 393, hadith 21067*).

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ مَنْ أَنْظَرَ مُعْسِرًا أَوْ وَضَعَ لَهُ أَظَلَّهُ اللَّهُ يَوْمَ الْقِيَامَةِ تَحْتَ ظِلِّ عَرْشِهِ يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّهُ.

Abu Hurayra reported that the messenger of God had said: Whoever gives respite to someone faced with difficulty or he obliterates his debt, God will give him shade from beneath His throne, on the day of resurrection, a day when there will be no shade except His (*Muslim: book 42, hadith 7149; Tirmidhi: vol. 1, book 12, hadith 1306; Ibn Abi Chaybah: vol. 4, page 465, hadith 22169, page 547, hadith 23021; Musnad Ishaq ibn Rahawiya: page 902; Ahmad: vol. 14, page 329, hadith 8711, vol. 24, page 279, hadith 15521; Darimi: vol. 2, page 850, hadith 2606, vol. 3, page 1686, hadith 2630; Musnad Al-bazzar: vol. 15, page 343, hadith 8906; Musnad As-Sahashi: vol. 3, page 135, hadith 1202, 1203, page 405, hadith 1527, 1528, 1529; Ibn Hibban: vol. 11, page 424, hadith 5044; Tabarani al-mu'jam al-kabir: vol. 19, page 106, hadith 214, page 165, hadith 372, vol. 19, page 166, hadith 374, page 168, hadith 379, page 170, hadith 380; Tabarani al-mu'jam as-swaghir: vol. 1, page 349, hadith 581; Tabarani al-mu'jam al-awsat: vol. 1, page 270, hadith 879, vol. 4, page 254, hadith 4124, page 294, hadith 4241, vol. 5, page 184, hadith 5022, vol. 8, page 154, hadith 8248; Al-mustadrak 'alas-sahihayne: vol. 2, page 33, hadith 2224; Musnad As-shihab: vol. 1, page 281, hadith 459 to 462; As-sunan al-kubra: vol. 5, page 584, hadith 10975; Majma'uz-zawaaid: vol. 4, page 134, hadith 6667; Kanz-ul- ummal: vol. 6, page 214, hadith 15391*).

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ قَالَ سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّهُ ...

Abu Hurayra narrated: The prophet had said: Seven categories of people will be under the shade of God, the day when there will be no shade except His shade (*Al-bukhari: vol. 1, book 11, hadith 629, vol. 2, book 24, hadith 504, vol. 8, book 82, hadith 798; Muslim: book 5, hadith 2248; Tirmidhi: vol. 4, book 10, hadith 2391; Nasai: vol. 6, book 49, hadith 5382; Muatta: vol. 2, page 952, hadith 14, vol. 5, page 1389, hadith 3505; Ahmad: vol. 15, page 414, hadith 9665; Ibn Khuzayma: vol. 1, page 185, hadith 358; Ibn Hibban: vol. 10, page 338, hadith 4486, vol. 16, page 332, hadith 7338; Al-mu'jam al-awsat: vol. 6, page 251, hadith 324; As-sunan al-kubra: vol. 8, page 280, hadith 16647, vol. 10, page 149, hadith 20160*)

عَنْ أَبِي الْيَسَرِ، صَاحِبِ النَّبِيِّ قَالَ قَالَ رَسُولُ اللَّهِ مَنْ أَحَبَّ أَنْ يُظِلَّهُ اللَّهُ فِي ظِلِّهِ – فَلْيُنْظِرْ مُعْسِرًا أَوْ لِيَضَعْ لَهُ.

Abu Yasar, companion of the prophet, related that the messenger of God had said: He who loves that God gives him shade from His shade, let him look after a person in difficulty or let him forget his debt (*Ibn Majah: vol. 3, book 15, hadith 2419; As-sunan al-kubra: vol. 6, page 45, hadith 11134*).

Let us say that one million of Muslims will get the shade of God or that of His throne, what will be the extend of the shadow to be able to cover all these people? If you say that this is in a figurative sense, then I will ask you: How do you know that? The hadiths themselves prove it to be in a proper sense for it says: "the day when there will be no shade except His shade". Also, the shade will be spread everywhere, not only on one side, as we know for our shadow in the sun.

Ponder on what the hadiths say: (1) my shade; (2) His shade; (3) the shadow of His throne. Which one is correct? Are these three versions correct? I am sure that you will answer in the affirmative!

Let us see the narrations according to which, the prophet has no shadow at all:

ومنها أنه كان إذا مشى في الشمس لم يكن له ظلّ لشدّة نوره.

Among these, is that, when he walked in the light of the sun, he had no shadow because of his ardent light (*Khasais Sayyid 'alamin: page 516*).

عن ابن عباس: لم يكن لرسول الله ظل.

Ibn Abbas said: The messenger of God had no shadow (*Imta'ul asma' par Ahmad ibn Abdullah al-Ghadafi: vol. 2, page 170; Muntaha al-soul: vol. 1, page 253; Al-wafa bi ta'rif al-mustafa: vol. 1, page 304*).

عن ذكوان أن رسول الله لم يكن يرى له ظل في شمس ولا قمر.

Thakwan said: The shadow of the messenger of God could not be seen, in the light of the sun and the moon (*Al-khasais al-kubra: vol. 1, page 116, 122*).

قَالَ ابْن سبع من خَصَائِصه ان ظله كَانَ لَا يَقع على الأَرْض وَأَنه كَانَ نورا فَكَانَ إِذا مَشى فِي الشَّمْس أَو الْقَمَر لَا ينظر لَهُ ظلّ .

Ibn Sa'b said that among his particularities was: His shadow never touched the ground and because he was light. When he walked in the light of the sun or the moon, his shadow was not seen (*A-khasais al-kubra: vol. 1, page 116*).

وكونه لم يكن له ظل في شمس ولا قمر لأنه نور كله.

By the fact that he had no shadow, either in the light of the sun or the moon, because he was himself light (*At-takhjil min harf at-Tawrat wal-Injeel: vol. 2, page 864*).

لِأَنَّ جَسَدَهُ نُورٌ لَا يَحْجُبُ مَا وَرَاءَهُ وَلِذَا لَمْ يَكُنْ لَهُ ظِلٌّ

Because his body was light, nothing behind it would hide it. On account of that, he had no shadow (*al-Ghurar al-bahiyya: vol. 4, page 90*).

من أنّه كان لا ظلّ لشخصه فِي شَمْسٍ وَلَا قَمَرٍ لِأَنَّهُ كَانَ نُورًا أي بنفسه والنور لا ظل.

That is he had no shadow, neither in the light of the sun or the moon, because of his personality. This is because he was light, that is in himself and light does not have a shadow (*Sharh as-shifaa: vol. 1. page 754*).

ويُرْوَى أَنَّ النَّبِيَّ كَانَ إِذا مَشَى لَمْ يَكُنْ لَهُ ظِلٌّ.

It was reported that, when the prophet walked, he never had a shadow (*Taj al-'arus: vol. 29, page 415*).

ولهذا كان لا ظل له لأن النور الذي أفيض عليه منع من حجب الظلمة.

For this reason, he had no shadow, because the light that was poured on him prevented obscurity (*Faid ul-qadir: vol. 1, page 145*).

وأنه إذا مشى في الشمس أو في القمر لا يكون ظل لأنه كان نوراً.

That is because, when he walked in the light of the sun, he had no shadow because he was light (*As-sira al-halibiya: vol. 3, page 423*).

وعن النيسابوري: إنما لم يكن له ظل لأنه كان لا يكتب.

An-nisaaburi said: He simply had no shadow because he could not write (*Fataawa al-Khalili: vol. 1, page 57*).

Now, if we consider what the Quran says about the prophet, it is easy to grasp that he was just a man like any other man except that he received revelations:

قَالُوا مَا أَنزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ ۗ

They said: Allah did not reveal to a human being anything (*6/91*).

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ

Say: I am only a man like you. It has been revealed to me (*18/110; 41/6*).

مَا أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا

You are but a man like us (*26/154, 186*)!

قُل لَّا أَقُولُ لَكُمْ عِندِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ ۚ

Say: I do not tell you that I have the depositories [containing the provision] of Allah or that I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me (*6/50; 11/31*).

If we consider this verse carefully, we will find that the prophet was a human being like every human being. I am not going to deal with this subject now because I intend to do it later.

Now, we will see proofs indicating that the prophet had a shadow:

عَنْ عَائِشَةَ... فَبَيْنَمَا أَنَا يَوْمًا بِنِصْفِ النَّهَارِ، إِذَا أَنَا بِظِلِّ رَسُولِ اللهِ مُقْبِلٌ.

Aisha narrated: One day, while I was in midday, suddenly, I saw the shadow of the messenger of God approaching (*Ahmad: vol. 11, page 463, hadith 25003; Al-mu'jam al-awsat: vol. 3, page 99, hadith 2609; Majma'uz-zawaaid: vol. 4, page 323, hadith 7696*).

عن عبد الله بن جبير الخزاعي أن رسول الله كان يمشي في أناس من أصحابه فستر بثوب فلما رأى ظله.

Abdullah ibn Khazari said: The messenger of God was walking among the people, among his companions and he was hidden with a cloth. When I saw his shadow… (*Al-ahadith al-mukhtara: vol. 9, page 134, hadith 117*).

وأما ما زعمه ابن حجر ...وأنه لم يكن له ظل لكونه نورًا صرفًا فهو من مجازفاته.

As for the pretension of Ibn Hajr … that he (the prophet) had no shadow because he was light, this was among his frivolities and lack of seriousness (*Aaraa Ibn Hajar al-haithami al-i'tiqadiya: page 458*).

يرد الشيخ على دعوى فرقة (البريلوية) الذين يعتقدون أن النبي لا ظل له، فيقول: هذا القول باطل مناف لنصوص القرآن والسنة الصريحة الدالة على أنه بشر لا يختلف في تكوينه البشري عن الناس وأن له ظلاً كما لأي إنسان.

Sheik (Abdul Razzaq) refuted the pretension of the Bareylwi sect, those who believe that the prophet had no shadow and he said: This is a false statement, contrary to the Quran and Sunnah, which prove that he was a human being, no difference between him in the creation of a human being and the other human being (*Manhaj Sheikh Abdul Razzaq: page 706; Fataawa al-lajna ad-daima: vol. 1, page 464; Al-Islam, su-al wa jawab: vol. 1, page 215, no. 75395*).

وأما ما ورد من صفته أنه ليس له ظل فلم أقف له على إسناد يعتمد عليه، ولم يذكرها الأئمة الذين يعتنون بذكر صحيح الأخبار في مصنفاتهم المشهورة.

As far as what has been reported in his characteristics, that he had no shadow, I have never seen anything on which we can depend and the leaders who depend on authentic information have mentioned nothing in their known books (*Fataawa istisharaat al-Islam al-yawm: vol. 16, page 67*).

ومن خرافاته أن النبي لم يكن له ظل على الأرض.

Among his (Muhammad Nathim) superstitions, it is that the prophet had no shadow that fall on the ground (*mawsu'at al firaq: vol. 8, hadith 263*).

Conclusion :

God will have a shadow on the day of resurrection (not during this lifetime), whereas the prophet had no shadow in this world. Will he have a shadow on the day of resurrection? Unbelievable!

I have given figures of the time taken by someone to go and meet God on the seventh heaven, when He will be on His throne.

If God will be there and the sun, which is below the first heaven, the heaven nearer to the world, how will He gets shadow and where will His shadow situated? If we say that the sun and the moon will be thrown in the sea or on land or in fire?

If we suppose that one million people will benefit from the shadow of God, what must be the extent of this shadow?

Here is what I have got. Let me apologize a thousand times to you for this voluminous article that I made. I may seem that it is out-of-subject “the shadow of God”. But I do believe that you will find enough ideas about it. Later, I will be back with the subject of the prophet’s light, his creation and I will show you how much falsehood and untruth there is in Islam and among the different sect.

Good lecture and see you soon!